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INDO-ARYAN FAMILY.

MEDIATE GROUP.

3657

SPECIMENS OF THE EASTERN HINDĪ LANGUAGE.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.

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jē-lā dukar khāt-rahē ap'rō pēt bharat-rahē, aur ō-lā kachhu
which swine used-to-eat his-own belly used-to-fill, and him-to anything
 kōī nahī dēt-rahē.
anybody not used-to-give.

Pŏwārī is the language of the Pŏwārs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pŏwārs are found all over the Central Provinces, a distinct Pŏwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this returned by excess, for the Pŏwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pŏwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows :—

Balaghat	.	.	.	.	.	.	.	.	43,564
Bhandara	.	.	.	.	.	.	.	.	70,040

The number of speakers of Pŏwārī returned from these districts is much less than the above, viz.,—

Balaghat	.	.	.	.	.	.	.	.	41,300
Bhandara	.	.	.	.	.	.	.	.	1,700
TOTAL									43,000

Pŏwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghēlī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like *dēis*, he gave; *lēis*, he took, are Baghēlī; but *kōnhī*, a certain; *hōtā*, they were; *āparō* or *aparō*, own; and the case sign *-lā*, are corruptions of Marāṭhī; and *sē*, is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghēlī past tense, which we have noted in Marārī.

Two short specimens of Pŏwārī are given, one from Balaghat, and the other from Bhandara.

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INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत होतो, बाबा, मोरो माल-मत्तो-का हिस्सा मोरो तोड दो । मंग आपरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-की निकल गयो । आनिक अपरो मन-ले वरतावा कर-लेइस, सरवी संपत उडाय देइस । वोतई जमा खरच डाइस । ओन मुलुख-मो बडा दुकार पड्यो होतो ओन बात-सो लंगी जा-से वो-ला । ओ-को बाद ओन मुलुख-को एक मानुस-के जवर रह्यो । ओन डूकर चरावन अपरे खेत-म धाडिस । ओ-ने डुकरन फोल खाइस । उच फोल खाय-के अपरो पेट भरू अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

TRANSLITERATION AND TRANSLATION.

Ek mānus-lā duī bēṭā hōtā. Ō-kō nahānō bēṭā bābā-lā
One man-to two sons were. His younger son the-father-to
 kahōt-hōtō, 'Bābā, mōrō māl-mattō-kā hisā mōrō tōḍ dō.'
said, 'Father, my property-furniture-of share me breaking give.'
 Maṅg āp'rō māl-mattā bāṭ dēis. Maṅg dhāk'tō bēṭā māl-mattā
Then his-own property dividing gave. Then the-younger son property
 jamā-kar-kan dūr dēs-kō nikal-gayō. Ānik ap'rō man-lē
collecting distant country-to went-away. And his-own mind-from
 bar'tāwā kar-lēis, sar'bi sampat uḍāy-dēis. Wōṭai jamā
dealings did, all fortune squandered-away. There the-whole-substance
 kharach-dāis. Ōn mulukh-mō baḍā dukār paḍyō-hōtō. Ōn bāt-sō
he-spent-away. That country-in great famine fell. That fact-from
 laṅgī jā-sē wō-lā. Ō-kō bād ōn mulukh-kō ek mānus-kē jawar
starvation occurred him-to. That after that country-of one man-of near
 rahyō. Ōn ḍukar charāwan ap'rē khēt-ma dhāḍis. Ō-nē ḍuk'ran
lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine
 phōl khāis. 'Uch phōl khāy-kē ap'rō pēṭ bharū,' as ōn
husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him
 dil-ma apar sōchis. Ānik kōin ō-lā kāhī nahī dēis.
mind-in himself he-thought. There anyone-by him-to anything not gave.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्ले लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ल्ले जो मोरो हिस्सा से ज दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-में अकाल पड़ेव। अखिन ज गरीब भै गयो। अखिन ज जाय-खन वने देस-के रहनार-मा-ल्ले एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ज उन खोलपा-मा-ल्ले जे-ला डूकर खात होतो, आपन पेट भरन चाहोत होतो अखिन कोन्ही नही ओ-ला काही देत होतो ॥

TRANSLITERATION AND TRANSLATION.

Kōnhī mānus-kā dui bētā hōtā. Ō-mā-lhē lāh'nō-nē ap'rē
Certain man-of two sons were. Them-in-from the-younger-by his-own
bāp'lā kahis, 'Hē bābā, sampati-mā-lhē jō mōrō hissā sē ū
father-to said, 'Oh father, the-property-in-from what my share is that
dē-dēw.' Mag wō-nē un'lā āp'rō dhan bāt dēis. Jug
give.' Then him-by them-to his-own wealth dividing gave. Many
rōj nahī bhayā, nāh'nō bētā sab yēkujīyā kar-khan dūr
days not became, the-younger son all together having-made distant
dēs-lā chali gayō. Wahā jāy-khan luch'panā-mā sab
country-to having-gone went. There having-gone riotousness-in all
sampati khōy dēis. Jab wō sab urāy dēis, mag un
property wasting he-gave. When he all squandering gave, then that
dēs-mē akāl paḍew, akhin ū garib bhai gayō. Akhin ū
country-in famine fell, and he poor becoming went. And he
jāy-khan wanē dēs-kē rah'nār-mā-lhē ēk gharē rahan lagew.
having-gone that country-of citizen-among one into-house to-live began.
Jē-nē ō-lā āp'lō khēt-mā dūkar charāwan-lā pahūchāis. Akhin
Whom-by him his-own field-into swine to-feed sent. And
ū un khōl'pā-mā-lhē jē-lā dūkar khāt hōtī āpan pēt
he that husks-in-from which-to the-swine eating were he belly
bharan chāhōt hōtō, akhin kōnhī nahī ō-lā kāhī dēt hōtō.
to-fill wishing was, and any-body not him-to anything giving was.